

A
SERMON
IN COMMEMORATION

Of the truly Vertuous and Religious Gentlewoman,

M^{rs}. ELIZABETH DERING,

WIFE OF

M^r. CHARLES DERING

Tongest Sonne of Sir ANTHONY DERING Knight.

She departed this life at *Pluckley in Kent*
the 26. day of July, 1640.

By Robert Marriot, *Vicar of Lenham in Kent.*

PSALME 116. 15.

Precious in the sight of the Lord is the death of his Saints.



LONDON,

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SEAN M O N

IN MEMORIAM

1914-1984

CELEBRATING 50 YEARS

OF SERVICE TO THE

COMMUNITY

AND THE WORLD

1934-1984

1934-1984

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TO THE WORSHIPFULL

AND HIS MUCH
Honored friend, Master
CHARLES DERING.



IR,

No triall doth so illustrate the truth
and power of that Religion we professe,
as doth our patient and cheerefull suste-
ring of adversity. No adversity doth so sensibly affect
us as doth the parting with our intimatest & entirely
beloved friends. No friends are comparable to such as
are united to our selves by the bond of Conjugal af-
fection; like *Nathan's Ewe Lamb eating of our own bread,*^{2 Sam. 12.}
drinking of our owne Cup, and lying in our bosome. Now
these Circumstances, as they doe the more aggravate
your losse, so will they the more renowne your ver-
tues, if you can so farre master your passions as to
beare them moderately: which you may the better
doe by following *S. Pauls counsell* in this case to his
Theſſalonians. *Bee not ignorant concerning those that are*^{1 Theſſ 4.}
asleepe^{13.}

A 2

The Epistle Dedicatory.

asleepe, that yee sorrow not as others which have no hope. Where the Apostle doth not say peremptorily, sorrow not, for that was with the Stoicks to deny you naturall affection: but *sorrow not without hope*, least with the Hereticks you deny your selfe a Resurrection. The Spirit of God directs you to a meane in mourning which will best sute with your fables, that is, to weepe as if you wept not. So you shall shew your love by your teares, and your faith by your moderation.

1 Cor. 7.
30.

And truly Sir, amongst the most I know, you have least cause to exceed in sorrowes for the death of your deare consort: if you please seriously to consider, how that nothing deplorable or grievous hath befallen her, more than what hath commonly happened to beleevers, while in the meane time, God wonderfully manifested his goodnesse in sundry remarkable mercies towards her, which hee hath oftentimes withheld from many of his choyest children. That she dyed, that she dyed young, that she dyed a stranger in this Kingdome, that she was troubled with some doubtings before, and that she hath left you destitute since her death, as it is all you can object to minister matter of grieffe unto you, so let me assure you, that there is no particular of it, either new or strange.

1. As for death, *Debemur morti nos nostraque*. It is as good a debt as any the world knowes, for the levying whereof there is an extent upon all mankind, and a statute enacted *primo Adami*, and recorded by S. Paul, *Statutum est omnibus semel mori*, It is appointed for all men once to dye. Hence *homo* (a common name to all men) is *ex humo* from the ground, and *Adam* signifies but Red Earth, of which both the Prince and the Peasant

are

The Epistle Dedicatory.

are alike Elemented. And though there be diversities
amongst us while wee live, some like *Nabuchadnezzar*
have golden heads, and some like *Chrysostome* have gol-
den tongues, yet we all stand *inveis pedibus*, on feet of
clay, for so sayes the Prophet, *what man is he that shall* Dan. 2. 31.
33.
not see death?

2. And though long life be accounted a blessing, yet
is not a short life to bee esteemed a curse, since God
conferrers length of dayes to some (sayes *S. Austin*) to
shew that they are his gift, and denyes them to other,
some that we may know how that he hath better gifts
than this: yet cannot he by this denyall be said more
to breake promise with his people (when for a long
life on earth, he payes with an eternall life in heaven)
then *Herod* with *Herodias* if (promising but the halfe)
he had given her the whole Kingdome. *Ὁ γὰρ Θεὸς, ἐμ-
ψυχιστὴς*, whom God loves hee dy's young, said *Me-
nander*: God (whom hee makes most account of)
those he soonest taketh, said *Euripides*; and *Nazian-
zen* tells us, *hec nobis adfert longius vite spatium, quod
plura mala partim videmus, partim perpetramus, partim su-
stinemus*, This is all the benefit of long life, to see
more evil, suffer more sorrow, and commit more sin.

3. Nor was she the onely stranger who departed
this life remote from her native Countrey. *Adam* her
first Father by generation, and *Abraham* her faithfull
Father by regeneration, (whose daughter she was made
by doing well, sayes *S. Peter*) dyed both in a strange land.
So that if you begin with *David* to complaine and Heb 11. 9.
1 Pet 3. 6.
say *she was a stranger*, you must add moreover, as were Pal 39.
12.
all her Fathers, &c then the strangeness will be taken a-
way, and with it your complaint also. Trees trans-

The Epistle Dedicatory.

planted oftentimes become more fruitfull, and so did she: whom God perceiving to beare so well, hath removed into his Celestiall Paradise, where being planted (as saith the Psalmist) in the house of the Lord, (the
Pf 91. 13. *shall for ever flourish in the Courts of our God*, and grow greene to eternity.

4. And as for her doubtings, they may the more confirme your assurance of her happinesse, for the Divell never makes warre against those of his owne kindome, who are as securely his owne as temptation can make them: those whom he tempts to doubts and despayre are such whom himselfe doubts and despayres of. Our Saviour tells you, *while the strong man armed keeps the house, the things which hee possesseth are in peace*; but when Satan assaults the Fort without, it is a certaine signe hee is not yet within, nor hath any command of that Castle which he holds not in quiet obedience.

5. Besides, you are not the first in this kind of losse: thus *Abraham* was forced to forgoe his *Sarah*, thus *Jacob* his *Rachel*: others have had their share in the like sorrowes, and company is some comfort though it be in misery. *Demonax* the Philosopher seeing one immoderately to bewail the death of a friend, he wished him in a great multitude, to looke about if he could find one man exempted from the like accident, which sayling to doe community in the case returned him better composed.

And as these arguments are prevalent to mitigate your griefe, so are there others as equivalent to promote your comfort. How many have there beene of Gods deare children, who have gone out of the world
(as

The Epistle Dedicatory.

(as *Isaël* went out of *Egypt*) in hast, having their lives snatched from them by the hand of sudden death; while God gave unto your beloved wife, time of repentance and preparation? How many whose Sun of saving assurance hath even set in a cloud of doubts, and distrustfull thoughts, (for ought that hath beene visible in our Horizon) while God restored her to the joy of his salvation, to both your great rejoycings, making her to say with the Prophet, In the multitude of the sorrowes that I had in my heart, thy comforts have refreshed my soule. How many through the malignity of their diseases, have beene dissolved on such distempered and distracted fits, that Charity herselfe hath beene faine to looke backe, and take a view of their lives, before she durst passe her verdit of their deaths. When her dissolution was so cheerefull and Christian-like, that whosoever had beheld it (though unacquainted with her life) yet must needs have given her that testimony which the *Centurion* gave our S^a. Math. 27. viour: Surely *this was the child of God*. How comfortably may you recount Gods goodnesse towards her at the very point of her departure, both for the manner and the time of it, not so much as faltering in her speech, nor sayling in any of her intellectualls, as many others have done, but continuing all in their wonted vigour, while she continued her life. S. *John*, is said on the *Lords day*; to be in the spirit, and she on the *Lords day* resigned her spirit, and that in a most memorable instant: for no sooner were you & your friends returned from commending your owne selves to God in the Church, but you were immediatly called to re-commend her soule to God, from the Chamber, so where

Psal. 94.
19.

Math. 27.
54.

Revel.
14. 13.

The Epistle Dedicatory.

where you ended your Sabbath of temporall rest there she began her Sabbath of eternall rest. And I may truly say, *digitus Dei hic est*, the finger of God was in it, or to speake in the Prophets phrase, *this was the Lords doing, and it was marvailous in our eyes*. Suffer me then to comfort you, as S. Hierome did *Heliodorus*, *Ne doleas quod talem amiseris, sed gaudes quod talem habueris*, sorrow not so much that you have now lost, as give thanks to God, that once you had so vertuous a companion who lived so piously, and dyed so peaceably. And you may also comfort your selfe (in the absience of her, your selfe united) in the words of *David*, for the death of his child himselfe divided. *You shall goe to her, she shall not returne to you*. And that you may assuredly follow her, to those joyes whither she is gone before and already entred: Be it your care, while you trafficke in this troublesome world, to imitate that wise Merchant in the Gospell to pursue and purchase that one pearl of *inestimable price*, namely the Kingdome of Christ and the righteousness thereof. That so having fought the good fight, kept the faith, and finished your course, you may lay hold on eternall life, and receive that Crowne which the Lord, the righteous Iudge hath conferred on her, and promised to you, and all that love his appearing. Now that both you and yours, may constantly persevere in this course, and bee everlastingly blest with this Crowne; shall bee the dayly prayer of

Your unceffant Orator,

ROBERT MARRIOT

Exod. 8.

19.

Pl. 118. 23.

2 Sam. 12.

23.

Matth. 13.

45. 46.

Math. 6.

33.

1 Tim. 6.

19.

2 Tim. 4.

8.



A FUNERALL
SERMON
FOR
Mrs. ELIZABETH DERING.

PSALME 90. 12.

*So teach us to number our dayes, that wee may apply our
hearts unto wisdom.*

IF we peruse the passages of holy Writ,
we shall there find, that Christian Bu-
riall is not onely commended, but al-
so commanded, as a godly and chari-
table worke: the Fathers of the Old,
and faithfull of the New Testament being our exam-
ples in the decent performance of this duty, and
comely payment of this debt, thinking no care, nor
cost too much, which they bestowed on the bo-
dies (the vestments of the soules) of their decea-
sed friends, while they safely reposed them (as preci-

B

ous

ous Relicks) in the Wardrope of the Earth. Nor was this care without good consideration, This one Act of Christianity, complying with many others of especiall note, as,

Iohn. 11.

25.

Col. 1. 18.

First, with an act of Faith in *Christ*, the *Resurrection* and the *life*, who is *primogenitum mortuorum*, borne *tanquam ex utero sepulchri*, and rising the *first fruits* of *them that sleepe*, to sanctify and assure us who bee the rest of the harvest.

M th.

28. 6.

Secondly, with an act of Hope: Ever since the *Angell* sat on the Grave-stone of our Saviour, saying, *Resurrexit, non est hic*, He is risen, he is not here, we have been bold to write on the Tombe-stones of our friends, *Hic jacet* — *spe resurgendi*, Here lyes such a one, in hope of a glorious resurrection. Hence it is observed, that *Christ* from the grave appeared to *Mary*, in a Garden, to teach us that he will one day turne all our graves into Garden-plots, and to husband our very dust, that by vertue of the dew of his Resurrection, they shall spring out of the Earth like beauteous flowers, and be for ever planted in the Paradise of God.

Iohn 20.

15.

Esay 26.

17.

Thirdly, with an act of Charity and love; to persecute those bodyes being dead with honour to their graves, whom wee, nay whom God himselfe so much loved and honored being alive, as to style them *Members of Christ*, and *Temples of the Holy Ghost*.

Gen. 23 4.

Fourthly, with an act of Necessity, to separate the living from the contagion of the dead. *Abraham* loved *Sarah* well, but being departed, hee besought the *Hittites* for a place to bury her *out of his sight*. As there is nothing whiter then Snow of it selfe, yet being

being dissolved makes the foulest water, so the purest complexion the worst putrification; according to the old Axiome, *corruptio optimi est pessima*.

Lastly, with an act of Mortification. The Antients, did use to take their leaves of their friends, having brought them to their graves, in these words, *Vale, vale, nos te sequemur*; Adue, adue, wee will follow thee, and wee retaine this course still among us; the dead corps are carryed before, while the mourners follow after, leading us the way in which we must all walke, which should teach us to read our owne mortality in others Funeralls, while we heare the Bell to tole for anothers passing, to consider that if the Lord so please it may take in us also before it ring out, when we walk over the graves of others to remember that they are our houses also in reversion, and when wee see how suddenly the dayes of others are determined to learne *so to number our dayes as to apply our hearts unto Wisdome: So teach us &c.*

It is the consent of the Fathers, and the opinion of the best expositors, that this Psalme was penned by *Moses* upon this occasion, After the *Israelits* had passed the Red Sea and were entred into the wilderness, *Moses* sent spies before to discover the land of *Canaan*, who returned with these sad tidings to the people, that the inhabitants were *Giants the sonnes of Anak*, in comparison of whom, the *Israelits* were but as *Grasse-hoppers*, and that their *Citties* were walled up to *Heaven*, and so impregnable. At which relation they (forgetting the great wonders and mighty workes which God had so lately shewed amongst them) murmured against the Lord and against his servant *Moses*.

Whereupon the Lord sware in his wrath that *they should not enter into his promised rest*. And from that time forth all of the age of twenty yeares and upwards (except *Caleb* and *Iosuah*) dyed in the wilderness by the way. During which mortality, *Moses* composed this Psalm, wherein, having first layd downe the shortnesse and uncertainty of mans life, he makes this application of it, by way of prayer unto God on the behalfe of himselfe and the rest of *Israel*. That, though their dayes were few, yet they might not bee evill, since they could not live long, yet that they might live well, which to doe (being impossible of themselves) they beseech God to instruct them, saying, *so teach us to number our dayes that, &c.*

This text is a prayer for instruction, *teach us.*

First, in this particular, *to number our dayes.*

Secondly, on this manner, *so to number our dayes.*

Thirdly, to this end, *that we may apply our hearts, &c.*

Now all sorts of prayers may bee reduced to these 4. heads.

First, *Petitory*, for mercies and blessings.

Secondly, *Deprecatory*, against sinnes and evils.

Thirdly, *Intercessory*, on the behalfe of others.

Fourthly, *Gratulatory* in Thankfulnes for past received favors.

This prayer is of the first kind, *viz.* a Petition, wherein are considerable 4. things.

First, *Efficiens*, the teacher or instructor, *God*.
O Lord teach us: so some translators.

Secondly, *Materia*, the matter taught: *to number our dayes.*

Thirdly, *Forma*, the manner how this numbering is to be done, *So,*

Fourthly,

Fourthly, *Finis*, the End why they would bee so taught to number, &c. viz. That they may apply their hearts, &c.

1. To begin with the first *Efficiens*, the teacher God; *Efficiens*. to him *Moses* and *Israel* direct their prayers.

But here it may bee objected, *Moses* was learned in *Object*. all the wisdom of the Egyptians, *Actis* 7.

The Secretaries of Nature, the most experienced in human knowledge of any nation then in the world, and the rest of *Israel* having lived so long amongst them, could not but have learn'd so much Arithmetick as to number a few dayes, why then doe they make it so great a sute unto God? To which it may well bee answered.

Humane knowledge of Arts and Sciences may goe *Sol.* farre in the information of the understanding, but they are all ignorant in teaching reformation of life, they may teach us *scientiam capitis*, how to apply our heads to wisdom, but that which *Moses* would learne here is *scientiam Cordis*, how to apply his heart to wisdom, which none but God can teach. The *Centurion* by his *Ad* 10. 1. his owne Art, had learn'd so well in Military discipline, that hee became a Captaine over the Italian band, but he was so ignorant in Godswarre, that hee knew not how to serve there, as a common souldier, till *Peter* instructed him.

The *Ethiopian Eunuch* was so well versed in Courtship, that he was chiefe favorite to *Candace* Queene of Ethiopia but could not become Gods favorite till he sent *Philip* to baptize him. *Paul* that spake so many languages, yet was unskilled in the language of Canaan, the knowledge of *Christ*, till *Christ* himselfe converted *Ad* 9. 1.

Act. 18. 26. vertyed him. *Apollos* an Eloquent man, yet a Novice
 in Christianity, till *Aquila* and *Priscilla* tooke him;
 and taught him the way of God more perfectly. Here
 is a divine kinde of Arithmetick, that none but God
 can teach, for the numbering of the people, we have
 2 Sam. 24. 20. *David* for an example: for the numbering of our mo-
 ney, our sheepe, our Cattell, we can doe it our sel-
 ves, the Poet could say *Mille mei teneris errant in mon-
 tibus agni*, and againe, *pauperis est numerare pecus*. Nay,
 man can number the latitude of the Earth, the alti-
 tude of the starres, &c. but for the numbering of his
 dayes to make up his account with God aright, to
 see what arrerages hee hath, and to summe up exactly
 his time to serve him, None but he that is God can
 teach us this.

It is not to vilify humane learning that I speake
 this, No, I know *Wisdome* hath enemyes enough,
 though *she be justified by her owne children*; But rather
 to magnify God, teaching above others, and to shew
 that it is his priviledge alone (who does all things, by
 number, waight, and measure) who numbers the stars
 and calls them all by their names, who numbers the
 hayres of our head, and suffers not one to fall to the
 ground without his providence) to teach us *so to
 number our dayes as to apply our hearts to wisdome*. Here
 let all Moralls bee mute, and all sciences bee silent,
 let other teachers lay their hands on their mouthes
 and learne themselves. Or if they will speake, let them
 confesse, that

Wisd. 11.
 Psal. 147.
 4.
 Math. 10.
 30.

I. Hee is the best Grammarian, that lives with
 fewest incongruities in his faith, and manners; that
 keepes the best Concordance in his life to the rules
 of

of the Word, that walks *aquis passibus* in Gods wayes, that with *Zachary* and *Elizabeth* endeavourth, to walke Luke 1. 6. in all the Commandements of God, blamelesse and without reproof, *Luke 1.*

2. He is the best Logician that knits his fist against sinne and impiety, that makes the strongest Syllogismes against the temptations of Satan, allurements of the world, and lusts of the flesh, that backes himselfe with arguments out of Gods Word, wherewith as with the shield of Faith, Helmet of Salvation, and sword of the Spirit, hee is able to repell all the fiery darts of Satan, that can best divide the Word of truth, best define the mysteries of Godlinesse, and best discourse unto edification.

3. Hee is the best Rethorician that with *Apollis* is mighty and eloquent in the scriptures, *Acts 18.* that with *Esay* rents his Rethoricke in sermons of Repentance, and with *David* shewes his Poesy in divine Hymnes: that with *Paul* can perswade *Agrippa* not onely al- Acts 26. most, but altogether to become a Christian, and 28. make *Felix* tremble with his discourse while hee preacheth of *Temperance*, *Righteousnesse* and *Iudgement* Acts 24. 25. to come, that studyes to deliver himselfe not so much in fine as fit and significant words, that with *Peter* Acts 2. may pricke the hearts of the auditory, and drive 37. them to confession of sinnes and amendment of life.

4. Hee is the best Geometrician, whose Rule is the Word, whose square is the will, and whose line and leuell are the glory of God, that hath learnt with all Saints to comprehend what is the height and depth and breadth and length of the love of Christ, *Ephes 3.* and can resolve with Saint *Paul*: that neither height 18.

nor

Rom 8. nor depth, nor any other creature, shall be able to separate him from the love of God which is in Christ Jesus our Lord.

5. Hee is the best Astronomer that can picke out of the hoasts of Heaven, viz. The Sunne, Moone and Starres, matter to admire Gods Wisdome and power, and that hath learnt with *David by the Heavens* to declare the glory of God, and by the firmament to shew his handy-worke, that can say by faking the altitude of the Pole, *look how high the heaven is above the Earth*, so great is Gods mercy to them that feare him, and considering the diverse Clymats can say, *looke how farre the East is from the West, so farre hath hee set our sins out of his sight.*

6. Hee is the best Musician who keeps a continuall Harmony in his Conscience, whose life is in tune to Gods Word, who speaks to the Lord in *Colof. 3. Psalms and Hymnes and spirituell songs, singing and making Melody in his heart*, whose whole life from Gamut, to *Ela*, viz. from his Cradle to his grave, is spent in Carroling forth his Makers praise.

7. Lastly, hee is the best Arithmetician who hath learn'd *Moses Arithmeticke* in the text, viz. *so to number his dayes, as to apply his heart unto wisdom.*

Materia. II. And so I passe to the second particular of the text, viz. *Materia* the matter desired to be taught, and that is to number our dayes. *So teach us to number our dayes, &c.*

Wherein I shall shew you both what is meant by dayes, and how they are to be numbred.

By dayes, in Scripture are signified two things.

First, the trade of a mans life, his whole employment

ment about which hee is alwayes conversant. So taken *John 4. 1. 9.* are there not twelve houres in the day wherein a man may walke (1) worke &c. Now all Mens employment consists, either in Contemplation, as in thoughts and words; or in Action, as in deeds and works: So that if wee consider our dayes according to this acception, wee must bee carefull then to number,

First, our thoughts, by embracing the Prophets lesson, *suffer not a bad thought to lodge in thee.* Sinne *Ier. 4. 14.* may, nay, will offend it as visite us as a stranger, or traveller *2 Sam. 12. 4.* but wee must in no case entertaine him as a friend to dwell with us, no not so much as in the thought, but we must labour to kill it in the Conception, to crush the Cocatrice while it is in the shell, *so dash the children of Babylon against the* *Pf. 137. 9.* stones, while they are but children; *ibi maxime observandum, & extirpandum est peccatum, ubi nasci solet,* sayes a Father. Sinne must be met withall, where it first enters, and that is in the thought, wee must take heed how wee busy them in things either impossible, or unprofitable, but bee alwayes meditating either on the vanity of the world to contemne it, on death to prepare for it, on judgement to avoyd it, on Hell to escape it, and on heaven to enjoy it.

Secondly, our words which must have these three properties, few, seasonable, and waighty remembring – that wee must give an account for every idle word, and therefore to embrace the Apostles precept to *Matth. 12. 36.* have our speech always with grace seasoned with salt, Considering that while thy word is in thy breast it *Col. 4. 6.* is thine own to correct, but once uttered it is anothers

thers to censure thee, and cannot bee recalled. *Nescit vox missa reverti* : sayes on, *Nulli tacuisse nocet, nocet esse loquutum*, many have repented, and payd deare too, for their unreasonable, and unseasonable speeches, few or none for their silence; therefore labour alwayes to keepe a watch before the doore of thy lips, and of thy heart; that nothing enter in, or proceed out, but what may savour of grace to the hearers.

Psal. 74.
19.

Thirdly, our Actions; In the Legall sacrifices amongst many other things, they were enjoyned to offer the Turtle, and amongst many other Cereemonies observed this was on, that they wrung off the head of it backward. Now every beleever is a Turtle, Deliver not the soule of thy Turtle said David, into the hands of the enemy, and wee are hereby taught, every night when we offer up our evening sacrifice, to doe it by looking backe to our Actions of the day, and wherein we have done well, blesse God for it, and continue; wherein amisse, repent and sinne no more. The Philosopher taught his Schollers every night to aske themselves these three questions. *Πῶς ἠμαρτήκα, τί ἀγένηκα, καὶ τί ἐλάττωκα*; The same make thou to thy selfe. How have I transgressed? What ill have I done? What good have I left undone? Thus did God, every day hee looked back upon what he had done, and saw that it was good, doe thou so every day, and though thou cannot say of all thou beholdest that *it is very good*, yet assure thy selfe it will be farre better by this Circumspection.

Gen. 1. 4.
12. 18. 21.
51.

Againe by dayes are signified, Secondly, the Time of mans life, *Iob 14. 14. all the dayes of my appointed time will I waite*, &c. Now to number these dayes

is

is not to tell 20, 30, 40. yeares &c. this every child can do upon his fingers, but rightly to number them, is to employ them well to Gods glory and the good of our soules, in the increate of vertue, that as wee grow in yeares, we may grow in grace, as in stature, so in wisdom and favour with God and man, Luke 2. ult. Titus Vespasian would tell his friends (*Amici, diem perdidit*) hee had lost a day when hee had done no memorable act in it. Apelles being asked how hee became so famous in his Art of Picture-drawing, answered, *Nulla dies sine linea*, that hee never mist a day, but hee drew somewhat for the improvement of his skill: If wee will be perfect, wee must daily practise the way to perfection. The Heathens were so cautious in the employment of this time, that they derided the Jewes, thinking that they lost every Sabbath day, on which they rested. And it is to be feared that many of us loose it indeed, or rather our selves on it, when resting from our bodily labour, wee rest not from sinne and wickednesse even on the Lords day. *Non quam diu, sed quam benè*; God doth not so much respect how long as how well wee live: Nor doth he account of any time more, then what is spent in his service. Hence Philo calls an old sinner *Longævum puer*, and another calls him *Elementarium senex*, an old child, one that was never other but a child, who when for his age, he is come even to the brinke of the *Jordan* of death, and expects to passe into *Canaan*, is sent backe againe to dye in the wilderness of *Sinne*, because of his ignorance and unbelieve. One told his friend that hee perceived him to decline so fast, that he thought he could not live above a yeare, to whom

hee replied, that if he was sure to live one yeare, hee would make it two; and being demanded how, hee answered by doubling his care in Gods service, who numbers our dayes by our diligence: and indeed this is the way, though wee live but a while on earth, yet to live long in Gods account: not onely *to number our dayes, but sic so to number them as to apply our hearts,* &c. Which brings in the third particular.

Forma.

III. *Forma*, the manner how to number, &c. *sic so: so teach us, &c.*

Now God in all our sacred performances hath especiall respect unto this, preferring the manner of the doing of them before the matter it selfe: hence he is said to bee better pleased with Adverbs, then with Adjectives, *non quam bonum, sed quam bene*; God never accounts that for good, which is not well done. It is not therefore enough to pray, but we must *so* pray as to bee heard; Not enough to heare, but wee must *so* heare as to profit; Not enough to believe, but wee must *so* believe as to bee saved; Not enough to run, but wee must *so* run as to obtaine; not enough to number our dayes, but we must *so* number them as to apply &c.

Now there are six rules teaching us so to number our dayes, taken from the practise of ordinary Arithmetick: The

First, is knowledge, he that goes about to cast an account must know his rules, how to number, how to divide, how to multiply, how to substract, &c. Else when he hath cast up his summes, he cannot tell, whether they be done right or wrong, and containe more or lesse. In like manner who so will number his dayes,

dayes, must have knowledge of the Rules to number by: Now there are,

Two rules, by which all men living number their dayes, viz. a rule of Folly, and a rule of Wisdome.

The wicked and ungodly, number by the rule of folly, they by looking upon death at the wrong end of the perspective, thinke it to be farther off, then indeed it is; and their dayes to bee more then they prove to be; and so secure themselves in sinne, till in a moment they are taken away. By this rule the Foolish Virgins numbred their dayes, thinking the bridegroom would not come so soone, they slept out their oyle, and neglected to buy more, till *Christ* came, and found them unprepared, and so they were shut out. Thus the evill servant in the Gospell numbered, Matt. 25. 5, 8, 10. &c. When supposing his Master would still delay his coming, he began to beate his fellow servants, and to eate and drinke with the drunken, till his *Master* came, in an houre that he was not aware of, and cut him off, and gave him his portion with the Hypocrits, &c. Thus the rich Glutton numbred, &c. Luke 12. 45, 46. *Soule take thine ease, thou hast goods layd up for many dayes, &c.* when that night his soule was taken from him. Luke 12. 18, 19, 20.

The good and godly, they number their dayes, by the rule of Wisdome, which consists in the serious consideration of three things.

1. Of the vanity of mans life: so vayne that it will not admit of any extenuation, being compared in Scripture to things of (smallest if) no account, as Psal. 39. 6. to a dreame, to a shadow, to grasse, to a weavers shuttle, to a shepheards rent, to a Bubble, of which it may be said, *Quamprimum oritur, moritur*, as soone Psal. 103. 11. Esay 40. 6.

Colof. 3. out as in, which should instruct us to *place our affe-*
 2. *ctions*, on more enduring objects, and not to trust too
 Iam. 4. 14. much to this *vapour* of life.

2. Of the Brevity of mans life. There are long
 spaces, which by a speedy course are quickly ended;
 and there are short spaces, which having a slow mo-
 ver are long in going; but where the space is short,
 and the motion quicke, that journey must needs bee
 soone dispatched; such a thing is life. The swiftest
 Ios. 10. motion in the world hath been stayed, *the Sun stood*
 12. 3. *still* at the prayer of *Iosuah*; and went not downe in
 one whole day, and yet then at that instant the life of
 man went a dayes journey forward. Admit that of
 Ps. 90. 10. the Psalmist, *viz.* that the dayes of our age are three-
 score yeares and ten, which can be granted, but by way
 of supposition, for where one attaines unto it, three-
 score and ten, three score and ten times told goe be-
 fore; yet I say admit it: and then hee that knowes
 how to number these dayes, by the rule of Wisdom,
 can tell you, how that halfe of these yeares, by the
 rule of division, are lost in sleepe: there remains
 then but 35. whereof 15. at least by the rule of sub-
 straction must also be taken away for our childhood;
 wherein wee were ignorant how to glorify God! or
 help our selves aright; then remains but 20. yeares;
 which being joyned by the rule of Multiplication, to
 our troubles, sickneses, sorrowes, necessary cares,
 &c. so often multiplyed upon us, tell me (if God
 account of no time but what is spent in his service, if
 what the Philosopher spake of man be not true: that
 his life is but a day long, Nay, if what the Prophet
 Ps. 36. 6. *David* spake be not true also, that this day is *but a span*
long.

3. Of

3. Of the uncertainty of Mans life; The time past is gone, as if it had never beene; the time to come is uncertaine, we are altogether unsure of it; wee have no time but ~~to~~ this very instant; and wee know not how long we shall hold that: It was the saying of one of our owne Poets,

Flerev, si scires unum tua tempora mensem;

Rides, cum non sit forsitan una dies.

Thou wouldst weep if thou knewest thy life would end this moeth: How canst thou laugh, when perhaps thou shalt not live one day? *If the good man of Luke 12: the house knew at what time the thiefe would come, he would watch* (sayes our Saviour,) and not suffer himselfe to be surprized: nor his house to be broken up; our bodies are the house, our soules the prize, death the thiefe, and because thou knowest not at what houre hee will come, watch every houre. *Ideo observatur unus, ut observentur multi*, said S. Austin, God hath therefore conceal'd from thee, that one day of thy death; that thou mightest so expect it every day. The Antients perswaded to this care by this familiar instance: Hadst thou seven servants, and wert fully ascertained that at some time, or other, one of them would kill thee, but which or when thou couldst not tell, wouldst thou not be very cautelous of them all, and very carefull of giving any of them any advantage? why now remember thy life is but a multiplication of seven dayes, and one of thes will kill thee, but which of these, or when, because thou knowest not, thou oughtest to be prepared on all of them. Let not the thought of thy last end, bee the last end of thy thought; but foresee this Basilliske death

death in time, so shalt thou prevent the danger.

2. The second Rule for the so numbring, &c. is Intention, a man that goes about to cast an account, must mind it, and intend it as hee goes in order, else if he forget any of his summes, or omit any of his rules, he must beginne againe, all before is to no purpose. So must every Christian be diligent, and intent in this his spirituall Arithmeticke, and minde this duty of *numbring his dayes*, with all circumspection: a man that mindes one thing so much, that he forgets another, wee say in our usuall phrase, that he is out of his numbers, the like may bee said of those who are so much given to number their earthly, that they forget their heavenly estate. I speake not this to withhold any man from a moderate care to provide necessities for this life, No; *Hee that doth it not is worse than an Infidell*, sayes Saint Paul. *Martha* and *Mary* may dwell together: *Christ* would have us to bee *wise as serpents*, if withall wee bee *innocent as Doves*. The thing I dissuade is, that we suffer not the serpent to eate up the Dove, nor *Martha* to turne *Mary* out of doores, that our overmuch care for the world make us not negligent of heaven: a Christian should imitate the Dolphin which is said to swimme, with one eye on the waters, and the other looking on the skye; so must hee have an eye to heaven, in providing for his soule in the sight of God, and an eye to the earth in providing *things keast in the sight of men*.

1 John. 11.
19.
Math. 10.
16.
2 Cor.
8, 21.

3 The third Rule: They that cast an account, they beginne with the least figures first, and so proceed from units to tennes from tennes to hundreds, from
hundreds

hundreds to thousands, &c. So in our numbring of our dayes, though at first, our knowledge of God be but small, yet let us goe on, and it will multiply like good seed in good ground, in some 30. in some 60. in some 100. fold, the way of vertue is like the Rocke to *Jonathan*, and his armour-bearer, hard to clyme, but victory at the top, or like the Greek T, and Roman Y, narrow at the bottome, but as wee ascend they branch out: So will Gods gifts increase, if wee use them well, grace is like *Ezekiells* waters which did rise more and more till they came up to the head, or like our Saviours wheat which grew more and more, till it came to the Harvest. *Samuel* was dedicated to the Lord from his youth, but it was observed of him, that the elder hee grew, the more zealous hee was in his course, thus should old men be, and all men too, *quo seniores eo sanctiores.*

Cantator Cignus funeris ipse sui: was said of a Reverent man, that like the Swan, the neerer his death, the sweeter he sung, the more heavenly his Meditations. Christians should bee like Rivers, which the neerer they come to the Sea, the swifter they runne; and it should be said of them as of the Church of *Thyatira*, Their latter end should be better then their first.

The fourth Rule. They that cast accounts begin at the left hand, and proceed to the right; so must we in the numbring of our dayes. All men number, but the wicked begin at the right hand, viz. in praying their good deeds, boasting of their gifts, and glorying in the Creatures of God by them abused, but end at the left hand of Gods displeasure. Thus the Pharisee numbred, *God I thanke thee, I am not as other*

Math. 13.

1 Sam. 14.

13. 14.

Ezek. 47.

3. 4.

Mark 4.

27. 28.

Revel. 2.

19.

Luke 18.

11.

men are, beginning at the right hand, but hee ended at the left, for the text sayes, he went away not justified.

Luke 16. Thus *Dives* began to number at the right hand in
 19. *purple and fine linnen* and delicious fare, but ended at the left in hell. Thus they number that cry, *Let us eate and drinke, for to morrow wee shall dye*, saying with the wicked, fill us more wine, and we will satisfy our selves with strong drinke, and to morrow shall bee as to day, and much more abundant.

Esay 56.
 12. 13.

But the godly beginne at the left hand, mortifying and forrowing for their sinnes, and end at the right hand of Gods favour: Thus the Publican *numbred his dayes* beginning at the left hand, *God be mercifull unto me a sinner*, and ended at the right hand, *hee went*, sayes the text, *unto his house justified*. Thus Saint Paul numbred, beginning at the left hand, I was a persecutor, &c. but ending at right, *I found mercy, because I did it ignorantly*. Thus Polycarpus numbred his dayes, when going to his sufferings, he was told, if hee would sweare by *Cesar*, and rayle at *Christ*, hee should be spared; he answered, these fourescore and odd yeares have I served him, and found him my good Master, and I will not now deny him. Thus S. Chrysostome taught his charge to *number their dayes*, to cast up how many houres there were in the weeke, viz. 168. and to bee carefull, that God had his due out of them, viz. all the houres of the seventh day, and some houres of every day.

The fift Rule: They that cast an account, must know the place of every figure, for what it stands. So must we know, and try our selves, in what place wee stand in Gods service, according to his talents given to

to us. No man must stand as a cipher; if hee doe, God will so esteeme him. The Lacedemonians did use to decline their military men through three tenes of the Indicative Mood, in the first Ranck or Chorus came the old worne Souldiers, whose strength was spent, and their word was *Fuimus*, we have beene valiant in our time: in the second, came the lusty young gallants, and their word was *Sumus*, wee are valiant, try who dare; and in the third came the children, whose word was *Erimus*, wee shall bee valiant if wee live to it, according to the old verse, *Vota senum, consulta virorum, facta iuventa*. Let young men bee valiant in action, middle age men in consultation, old men in devotion, God allowes no man to live without some calling, *In the sweat of thy browes*, or of thy braynes, thou must eate thy bread. Gen. 3 19.

Lastly, they that cast an account, though they set never so many ciphers together, yet if they have no figure before them, they stand for nothing: but add but one figure in the first place, and that will give them all their severall quantities, and make the ciphers to be great summes.

In like manner all wee possesse are but ciphers, unlesse *Christ* bee preferred before them. It is hee that gives the blessing and the comfortable use of what wee have: without *Christ*, beauty is but vanity: wisdom but folly: strength but infirmity: and riches but misery. *Ideo malus felix putatur quia quid sit felicitas ignoratur*, saith *S. Austin*; worldly men are counted happy by none but such who know not what happynesse is. The whole world without *Christ* is but a bare cipher which it properly resembles, and cannot

profit in the day of wrath, for *Christ* tells us so much:
 Marke 8. 36. *What will it profit a man to gaine the whole world, and so lose his owne soule? But place Christ before it, and then every creature in it shall be avaylable for our good:*
 Matthe. 6. 33. *And Christ assures us this too, first seeke the Kingdom of God and the righteousness thereof, and all other things shall bee added unto you.* So then the way to be truly great, is to bee truly good, vertue is the best Nobility, Christianity the greatest dignity, and godlinesse the surest gaine. Let it bee then our chiefe labour, so to number our dayes, since it will both supply our houses with wealth, and apply our hearts to wisdom, which brings me to the last particular, viz.

Finis. *Finis*, the End, why wee desire to bee so taught: *That we may apply our hearts to wisdom.* Wherein observe first, What kind of wisdom this is. Secondly, how our hearts are said to bee applied unto it.

For the first, there are two sorts of wisdom, as Heady wisdom, and Hearty wisdom; Earthly wisdom, and Heavenly wisdom: *Marthas* wisdom, and *Maryes* wisdom.

Now were wee ever to live in this world, *Marthas* wisdom would be preferred, but since our dayes are numbred with God, *Maryes* choyce will best teach us so to number them our selves as to apply our hearts to heavenly wisdom. Which may be distinguished from the earthly in 4. particulars.

1. By the Object: The Object of heavenly wisdom is *Christ*, who is made unto us, *Wisdom*, *righteousnesse*, *sanctification* and *redemption*. 1 *Corinth.* 1. 30. But of earthly wisdom, vanity and sinne.

2. By the Properties: Heavenly wisdom is pure, peaceable,

peaceable, gentle and easy to be intreated, full of mercy and good fruits, without partiality and without Hypocrisy. *Iam. 3. 17.* But earthly wisdom is mixt with sin, mudded with lust, cruell, crafty, and quarrelsome. *Iam. 3. 15.*

3. By the Schoole where they are to bee learnt, Heavenly wisdom is taught onely of God, by his Spirit, and in his Word; but the other hath as many Masters as there are corrupt mindes.

4. By the end at which they aime. The one tends chiefly to the good of the soule, howsoever it fare with the body. But the other chiefly to satisfy, and fulfill the lusts of the flesh without respect unto the soule: Let an earthly wise man have *Esau* blessing, Gen. 27. 39. 28. the *fatnesse of the earth*, and let who will take *Jacobs* blessing *the dew of Heaven*. Let *their corne and wine and oyle increase*; it is all they care for, as for the light of Gods countenance, they regard it not. Psal. 4. 8.

For the Second, hee that beleeveth what God affirms, applyes his heart to faith: Hee that does what God commands, applyes his heart to Obedience; and hee that makes use of both these in their benefits, and effects to the good of his soule, applyes his heart to wisdom.

Now, hee that will so number his dayes as is before layd downe, must thus apply his heart to a six-fold wisdom.

First, to the *Virgins wisdom*, the wisdom of Preparation *Math. 25. 4.* The wise Virgins stoke oyle in their Vessells: Wee all know the Bridegroome Christ Iesw will come, but when wee know not, and therefore we ought alwayes to bee prepared with the oyle

of grace in our lamps, that when bee shall come, we may be ready, *to enter with him*, into his everlasting glory. I find no other difference betwixt the wise Virgins and the foolish, but onely this; the one did that in time, which the other would faine have done when it was too late. If thou bee wise then: prepare in time, least thou repent when it is too late.

Secondly, to the *serpent's wisdom*, the wisdom of Preservation. *Matth. 10. 16. Bee ye wise as serpents, &c.* It is accounted a great part of wisdom in the Serpent to preserve his head with all the care that may be, because all his life lyes in his head: a little blow on the head quickly kills him, but wound him never so much on the body (his head being safe) he will recover it againe. Now the Apostle tels us, that
 Colos. 3. *our life is hid with God, in Christ our head*, in whom we
 3. must bee carefull to preserve, and keepe our Faith, though wee suffer never so many wounds in our persons, goods, or good names, Resolving with the Apostle, that *neither tribulation, nor anguish, nor persecution, &c. shall bee able to separate us from the love of God which is in Christ Iesus our Lord. Rom. 8. ult.*

Thirdly, to the *Stewards wisdom*, the wisdom of Prevention. *Luke 16. 8. The Lord commended the unjust Steward, because hee had done wisely, &c.* The Steward we know, being ready to bee put from his place, to prevent poverty, made himselfe friends with his Masters goods, which was reputed a point of wisdom in him. Now wee are all but Stewards of what wee possesse, and know not how soone we shall bee taken from them, or they from us: Here then is our wisdom,

dome, in time to make us friends with these *Mam-* Luke 16.
mons of unrighteousnes (for so Christ calls these earthly^{9.}
 riches in comparifon of the true treasure) that when
 they fayle us, we may be received into *everlasting habi-*
tations: which may bee best done by our Charity to
 the poore members of Christ, for, *what we give to the* Prov. 19.
poore, we lend to the Lord, saith Salomon, and *what is* 17,
layd out, he will repay us againe. The poore mans hand
 is the rich mans reafury, what hee layes up there, he
 shall find in heaven: hee that feeds the hungry, puts
 bread into *Christs owne* mouth; hee that clothes the
 naked, puts a garment on *Christs owne* backe; and
 hee that gives to the poore, puts a penny in *Christs*
owne hand; himfelfe hath said it, *whatsoever you doe* Mt 25.
unto any of these little ones, yee doe it unto me. Cast your 45.
bread then upon these waters, and after many dayes you shall Eccl. 11 7.
find it againe with a great reward.

Fourthly, to the *Ants wifdome*, the wifdome of
 Providence. Proverb. 6. 6. *Goe to the Ant thou sluggard,*
consider her wayes and bee wife. It is observed of the
 Ant that she labours very painefully in the Summer
 to get provifion together to keepe her in the Win-
 ter: fo should wee doe, during the summer of health,
 and prosperity, and Sunne-shine of the Gospell of
 peace, lay up for our felves a good foundation a- 1 Tim. 6.
 gainft the Winter of trouble, need, sorrow, fickneffe 19.
 or other adverfity: The Apostles Counfell is, *while* Gal. 6. 10.
you have time doe good to all, especially to thofe who are of
the houfhold of Faith: and the Prophet renders you a
 reason of it, becaufe in death God is not remembered, Pfal 6. 5.
nor will any give him thanks in the grave, while you have
the light walk, and while it is called to day worke out your Iohn. 11.
salvation 1st Phil. 2. 12.

saluation with feare and trembling, preserve with *Moses* a pot of heavenly Manna, in the Arke of your hearts, and provide with *Ioseph* a store-house of spirituall food in your soules, that you may live and not dye, if God should withhold you from the benefit of his publicke Ordinances.

Fifthly, to the *Sydonians* wisdom, the wisdom of Peace, *Acts* 12. 20. It is reputed a great point of wisdom in them of *Tyre* and *Sydon*, that having highly displeased King *Herod*, they came with one accord, and having made *Blastus* the Kings Chamberlaine their friend desired Peace, because their Countrey was nourished by the Kings Countrey: Let it be our care to goe, and doe likewise: wee have highly offended the great King of Heaven and Earth by our manifold sinnes and wickednesse, having so long turned his grace into wantonnesse, that we have now just cause to feare, he will turne our peace into warre: withall wee know it is not for us to strive with our maker, for wee are nourished by him, by him wee live and move and have our being. Here then is our wisdom, to make *Christ Iesus* the Kings Sonne our friend: let us by timely repentance and faith reconcile our selves unto him, and he will reconcile us to his Father.

2 Cor, 5.
39.

Sixtly, to *Dauids* wisdom, the wisdom of Piety, *Psalme* 119. 98. *I have more wisdom then my teachers, because I keepe thy Commandements*, The old word for righteousness is right wisenesse, and it is a good one, for the righteous man is the right wise man. Otherwise how can they be wise sayes *Ieremy*, since they have forsaken the law of their God: you may see it in *Achisophel*, his great wisdom unsanctified turned to his destruction.

tion. In the fourth of Deuteronomy the 6. *Moses* there tells *Israel*, that the keeping of Gods Commandments would be their Wisdome in the sight of the people, and their observance of his Statuts, would get them such renowne, that *all the Nations round about would say, surely this great Nation is a wise and understanding people.* I have read of one who towards his end sequestering himselfe from the cares, and affaires of the world, and betaking him to a religious course of life; a friend of his, after some time coming to visit him, would needs know of him, how (being unlettered as hee was) hee could possibly spend his time in that solitude, to whom hee replied, that since hee had devoted himselfe to that way, he had learnt three letters, which tooke up his whole time. The first hee said, was a Blacke letter, and that put him in mind of his sinnes, and some of his time hee spent here in sorrowing and bewayling his transgressions, and repenting for them. The second was a Red letter, and this minded him of the Passion and sufferings of his Saviour, which, while he laboured by Faith, to apply to himselfe, did employ another part of his time: and the third, was a Golden letter, which remembred him with the joyes of Heaven, and the happinesse of Gods Elea, after this life, and the Meditation of this, tooke up the rest of his thoughts. And indeed, hee that hath learnt these three letters well, is a good Scholler, though he have learned no more, for by these, he shall learne to feare God, and the feare of God, sayes *David*, is the beginning of wisdom, Pl. iii. 10. yea, and the end too, for *Salomons* tells us to feare Ecc. ix. 13. God, and so keepe his Commandments, is the whole duty of

E
man.

man. With this then will I end the Text; and blessed shall wee bee if wee can all of us so end our time; viz. in the feare of God, which that wee may the better doe, I pray for my selfe, and you; as *Moses* for himselfe; and *Isaack*; Lord so teach us to number our dayes, that we may apply our hearts unto wisdom. Amen.

Apud.
Theoyd

Thus having done with my Text, I suppose it may bee in the next place expected that I should in particular adde something of the party, for whose sake and for yours this Sermon is composed. This employment is not without hazard: and (as *Pericles* well expressed it), The Auditors will hardly be satisfied; For the neere friends to the deceased, and such as love their memory will thinke all too little, when others who are either ignorant of her vertues, or envious at all praise, will thinke all too much. And my selfe the performer may bee thought by some in one place *Frigide laudare*, and by others in another place *nimis adulari*: on the one side blamed with partiality, on the other blasted with flattery.

I have usually been very sparing in exercises of this nature; referring the *Encomion* of the dead unto the words of *Solomon*, Proverb. 31. 31. *Laudent eam in patris facta ejus*. Let their owne works praise them: Being in this point very Tender and scrupulous, how I doe expose either them or my selfe to censure.

Nevertheless I cannot deny but that this Ceremony in it selfe, is both antient, and imitable, amongst Gods people: wee read how *David* prayses *Abner* and celebrats his funerall 2 Sam. 3. How hee commends *Saul* and *Ionathan*, and how the Canonickall Scripture keeps the Record of it 2 Sam. 1.

In

In the New Testament, wee find S. James commemo- Jam. 5. 11.
 rating the patience of Job. S. Paul the faith of the Heb. 11.
 Fathers; And the devout Saints intimating to S. Peter Acts 2. 19.
 the Charity of Dorcas by shewing unto him the coats
 and garments which she made while she was with them:
 The Fathers also were frequent in this duty. S. Ber-
 nard extolls Malachy and his brother Gerard; S. Hie-
 rome prayes Neposian, Marcella, Blefilla, Paulina with
 other vertuous women; S. Ambrose commends the
 Emperors, Valentinian, and Theodosius; And Nazian-
 zen hath extant in his works whole Orations celebra-
 ting the vertues of his brother Casarius, his sister
 Gorgonia, his father Gregory, his friend Achanasius, and
 others. So that as Polanus hath well observed, howfo-
 ever the infirmities of the faithfull ought to bee bu-
 ried with their bodies, yet the Memoriall of their
 vertues (so it be modestly, and moderately done) is a
 part of that civill honour which we owe to those that
 are departed this life, and at rest with God. And S.
 Austin tells us, *silensiore laude predicamus jam in vita*
feliciore viatores, quam in ista adhuc pugnantes, we doe
 and may with much better confidence commend
 those that are Conquerors in that farre more happy
 life, then wee can doe those that are yet but comba-
 tants in this vale of misery: for (saith hee) the dead
 are not sensible of either flattery, or detraction; and
 therefore wee need not feare to yeeld them their due
 praises; *nec laudantem adulatio movet, nec laudatum*
sentat Elasio. Neither the party praising doth sooth
 with flattery, nor the party praised can swell with
 vanity.

Since then the thing is not New in it selfe, I hope

it wil not be reputed strange in me, if (straining courtesy with my usual Method) I put a box of Spick-nard on the head of this deceased Gentlewoman: she was a wife *Rebecca*, and a faithful *Sarah*; an amiable *Rachel*, & a fruitful *Leah*; a discreet *Abigail*, & an obedient *Hester*; a provident *Martha*, and a prudent *Mary*; a charitable *Dorcas*, and a cheerfull *Deborah*; in a word, addevoute & a pious *Elizabeth*; endeavouring to walk in all the Commandements of God blameles and without reproofe. The chiefe labour of her life was rightly to learne my Text, *So to number her dayes as to apply her heart unto wisdom*; and though she numbred but few, (to what she might have done in the ordinary course of nature had God so pleased) yet she profited in this divine Arithmeticke so well that shee made up a mighty totall, and attained to such a portion of heavenly Wisdom, that the like is rarely to be found in either her sex or age.

Luke 1.6.

But because we know it is the end which crownes the action, and

——— *Ultima semper*

Expectanda dies homini, discip. beatus

Ante obitum nemo, supremaq. funera debet:

The last day is ever to be expected, and happy can no man be said to be till death hath shewed how he departed, saith the Philosopher. Therefore I will leave you to judge more fully of the integrity, and uprightnesse of her life; by some remarkable passages before her death; the manner whereof I shall declare unto you more particularly.

She received the sentence of death within her selfe, long before the execution thereof, by meanes of a
lingring

lingring Consumption, sent from her heavenly Father with the same Message that the Prophet *Isaiah* brought to *Hezekiah*; *Set thy house in order, for thou must dye*, whereby her strength daily decaying, and (notwithstanding the good use of all lawfull meanes possible for prevention) the glasse of her life being well nigh run out; those motions of grace that were in her (like those of nature) became now *In fine velocius* more quicke and lively towards her end, mounting up her soule on a swifter wing towards her happinesse: the Spirit of God did now fill the sayles of her affections, with more then an extraordinary desire of her wished-for heaven.

But Satan envying that so faire a vessell should arrive at the Port without a storme raised; a sudden tempest of doubts, and distrustfull thoughts in her soule, labouring thereby (had it beene possible) to wracke her faith upon the rocke of despaire; and God (willing to shew his strength in her weakenesse) suffers for a time this Eclipse of his wonted presence, being delighted to see her (with the Disciples) rowling and towing against the streames of Satans temptations, whilst himselfe (with our Saviour) walkes by on the waves, ready to succour her in the greatest necessity.

During which weakenesse, both of mind and body, her sorrowfull husband with other her choice friends (who sincerely loved her) being desirous to comply with any course which might be thought conducible to her welfare, upon good advise her desire brought her on Tuesday the 14 day of *July* last past from *London*, towards *Pluckley* in *Kent*, the residence of her

husbands (and truly also) of her dearest and most tenderly affected kindred and friends.

Now as she was travelling upon the way , there hapned unto her (as to *Isaiah* in his journey from *Gen. 31. Padan-Aram* to *Canaan*) a grievous wrestling, with a
24. fore and heavy conflict, which caused her for the time (like him) to halt very much, not on her feet, but in her affections, beginning now extreemely to complaine of her want of faith, and to doubt of the assurance of her salvation, in both which before-time she lived fully confirmed, and this tryall was so full of trouble to her selfe, and griefe to her loving husband and friends then in company, that they were necessitated for that to night lodge her and themselves short of that place whither they intended; where having reposed her body with all fit accommodation, their chiefe care was how to compose her doubts, and to comfort her weake and feeble mind: and to this end they requested my assistance (the most unworthy pastor of that place where then she rested) and (considering the office required, to be in it selfe both Christian and charitable, and an essentiall part of my Ministeriall charge, to support the weake, *And to bind up the broken hearted*) I was gladly entreated to assist with the best counsels that lay in me, for the re-establishing of her peace.

Being come unto her she began to repeate unto me her former complaints, accusing her selfe of a wonderful full dulnesse, and deadnesse of heart; of a marvelous want of faith, that she could not apply the comforts of God to her soule, nor repent as she ought for her sins; that she could not feele the comfortable

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presence of Gods Spirit; as she was wont; that she had no mind to sue unto him by prayer as before; and thereupon concludes against her selfe, that certainly the Lord had forsaken her; and cast her off; and would not restore her to the joy of his salvation: which words, she uttered with many sighs and groanes, with strong cryings; which argued truly the anguish and distresse of her soule. Whereupon sorrowing to behold her in this extremity of affliction: (for as *Solomon* tells us, the spirit of a man will sustaine his infirmity, *But wounded spirits who can beare?* Proverb. 18. 14.)

I address my selfe to apply unto her what comfort God should enable me to Minister: Assuring her that these spirituall desertions for a time are familiar, to the dearest of Gods Children; instancing in *David*, in *Isa*, and in *S. Paul*, with other Saints, whose particular tryals I dilated unto her, adding moreover that God like a wise Father, is not alwayes kissing his sons, but many times correcting of them; and that his love in their humiliation, is as much magnified towards them, by the saving effects of it, as is his mercy in their exaltation. I told her farther that the sense of her weakenesse which she complained of, was not weakenesse, but strength; for it comes not from our corruption, that we feele our corruption, but from Gods grace, and that the detestation of sin, with a desire to repent; is true repentance indeed, and a manifest worke of the spirit; and though God find many things in us that he likes not, yet he ever loves and likes this in us, that we doe dislike and loath our selves; for God respects not so much our state

state, as our purpose, nor regards so much what we are, as what we desire to be. For a desire to be good, is a good step to, yea a good part of goodnesse it self: I prayd her therefore, not to wrong her selfe so much, as to imagine she could not repent, while she profest she hated sin, and desired to repent; nor to offer that indignity to Gods mercy, as to feare he should be unwilling to forgive and pardon, what she was so willing to forgoe and part withall.

I shewed her also concerning her want of faith, and spirituall feeling, how that though God might suffer her faith to faint, yet would he never suffer it to faile: and that it is the firmeest faith, which beleeveth without feeling, when a man can say with *Iob*, *though he kill me, yet will I trust in him.* For our owne feeling is no fit judge of faith, for that is often overwhelmed with temptations, but faith must be judged of by the word of God: Now the word tells us, that faith is not alwayes a burning Lampe, but sometimes, yea often a smoaking Flax, which is so weake that it sends out neither heat nor flame, but only a smoake, and yet will not the Lord quench this small sparke of faith, neither can it perish being begotten of immortall seed, viz. the word of God which endures for ever. Again we know, *Magis et minus non mutant speciem*, a little or a sicke man is a man as well as a great or a sound one, & a soule and a feeble hand may receive an Almes, as well as a faire and strong one, so little and weake faith is faith, as well as that which is great and firme, and the one may as truely apply Christ as the other: For we doe not imagine that faith doth justifie us, because it is a strong and perfect

fect vertue, but it justifies us, for the object which it apprehends, that is, Christ the Mediator. Nor are we so much to conclude of faith from the firme perswasion it works in us; as from the resting and relying thereby, on the merits of Christ for salvation.

Moreover I laboured to possesse her with this truth, that God can be no more said, to forsake his Servants, when for a time he hides away his face, then the Sun can be said to be set, when it is but under a cloud; for howsoever the sensible presence of Gods Spirit, (whereby he makes his Children to feel him, by the gracious effects which he workes in them) be subject to changes and Eclipses; yet the secret presence of his Spirit, never departs from them, but is continually ruling, guiding, and sustaining them in all their troubles, according to his promise in the old Testament, *Esay* 43. 2. and in the New, *Math.* 28. 20. Yea, by vertue of this secret presence, he entertaines life in our soules, when to our owne judgments we are become altogether dead and senselesse; as there is life and sap in a tree, when it hath neither fruit nor leaves, which is evident by our standing in many temptations, wherein we could find no present grace upholding us. For had we our happinesse in our owne hands (as once we had) we could not be able to hold out against the least of Satans assaults, but that he must needs deprive us of it; but God seeing what bad keepers we are of our owne Jewels, hath translated the custody of them unto Christ, and hung the keyes at his girdle, by whom they are so safely kept for us, and we for them (as saith *S. Peter*) that now 1 Pet. 1. 4. 5. the least sparke of saving grace in any beleever, is

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more then all the power of Hell is able to quench.

Thus having spent some time with her by enlarging these, and adding many other comforts out of the Scripture, which need not here to be repeated, (endeavouring in what I could, to satisfie her in every doubt) & perceiving a great part of her distemper to be occasioned from the weakenesse of her body, the wearynesse of her spirits, and the want of rest, I tooke my leave of her for that time; not without this acknowledgement of comfort from her selfe, that she hoped I had done her some good; promising (at the intreating of her friends) to visit her againe within few dayes, at the house of the worthy *Lady Dering*, the now sorrowing mother of this Gentlewoman, whither the next day she was removed: which accordingly I did the fryday following; and understanding that she with her had bin discoursing, immediately before my comming, and her entirely loving Brother, the right Worshipfull Sir *Edward Dering*, (whose observation of her was this, that those doubts and feares whereof she complained, proceeded not so much from any sinfull cause occasioned by her selfe, whereof she could accuse her selfe; as from an over-earnest, & longing desire of more spiritual comfort and illumination, then God was pleased for the present to make her sensible of; as afterward it more cleerely appeared): unwilling then to tire her enfeebled spirits with too much talke together; I staid a while before I saw her. Then being brought into her Chamber, she told me she much rejoiced at my comming, being perswaded that she should reape comfort by my discourse; and was minded to re-

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quest me to pray with her, whereunto then she had a great desire; but the continuance of these good motions (she said) was so short, that before she could call for me they were gone, and she re-possess so with her former doubts and feares, that now she had no heart thereto; whereupon I replied that I made no question but that these good motions would returne again: In the meantime she might hereby take notice of Gods Method with his dearest Children, sometimes ravishing them with *S. Paul*, as it were into the third heavens, by filling their soules with unspeakable joy and gladnesse; sometimes againe (with the same Apostle) humbling them as it were to hell, by casting his angry countenance upon them, & suffering Satan also to buffet them, yet making them gainers both by his comming to them, and his going from them; for by the one they gaine comfort against despaire, by the other warning against presumption; therefore as she ought, when she felt those heavenly Motions in her heart, to cherish them; so when she felt them not, she ought not to think her self contemned. Withall I shewed her that it is the endeavour of many beleevers, so eagerly to pursue after more grace, as that they deny themselves the comfortable use of what they have; like many worldlings, who having a competent portion of earthly things in the eye of others, yet repine as if they had nothing, because they have not so much as themselves desire: wherefore I besought her, as to remember carefully to seeke for more; so not to forget thankfully to acknowledge what she had; which was the onely way to invite God, to conferre upon her a larger measure

sure of Spirituall consolation.

I then offered unto her the assistance of my prayers, which she imbraced, and while we were intreating at the throne of grace on her behalfe, for the returne of Gods favourable presence, and the light of his countenance upon her, and that he would againe restore her to the joy of his salvation &c. I applyed unto her that petition of *David*, Lord comfort the soule of thy Servant, for in thee hath she put her trust; which words were no sooner uttered, but she cryed with a loud voice, & that I was assured that I am thy Servant! and that I could trust in thee as I ought, then should my soule be comforted indeed.

This done, insisting some while in directing her how she might purchase that assurance, and that trust she so heartily prayd for, I left her untill the Thursday after.

By which time the Sun of righteousness with healing in his wings (having dispelled in good measure those mysts of diffidence which eclipsed the light, and peace of her soule) began againe to shine forth in his wonted cleerenesse, reviving and cheering up those drooping affections which had so long languished in the want of his comfortable presence, insomuch that (to my great rejoycing) I found her magnifying of mercy which before she doubted of, and comforting her selfe with those Scriptures, which before her soule refused comfort in, being tendred unto her. I told her I did heartily blesse God for this happy change in her: and she replied, that the *grace of Christ* was sufficient for her; upon whom she did wholly rest and rely for her salvation; dislayming all conceipt
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of worth, or merit in her selfe; entreating me to pray to God for her, that it would please him to pardon those distrustfull thoughts which she had formerly of his goodnesse, and to perfect that reassurance of his love in her heart; she joyning with us very cheerefully, and devoutly all the time, expressing a marvelous longing for the fullnesse of spiritual and heavenly joy. In so much that while I inserted that petition of the Prophet, *Doe well unto thy Servant, that she may live, and praise thy name*; she interrupted me saying, *ô pray onely for my soule, for I desire to be dissolved, and to be with Christ*, which is farre better.

The Sunday following in the afternoone, I was requested, to preach to the Congregation of this Parish, whither being come, and enquiring of her health, I was generally assured that they had observed her to be that day more composed & cheerefull, then usually she had bin; but while the whol Families of her friends were Religiously exercised in the Church, she intimated to those that wayted about her, that she felt her selfe sensibly to change, (her Cough having a little before left her, a sure signe in those diseases of death approaching, whereupon they asked her if they should call the Lady her mother, or husband, or any other unto her? but she answered no, they were (she said) about a good worke, and she hoped that she should live till they had done; and God granted her request, for no sooner was the Sermon ended, and all her friends againe returned about her, but she heartily wished for some one, to recommend her soule to God: it was my happinesse to be there at that time, and they entreated mee to performe
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that last office for her, which we hasted to doe, perceiuing her to decline apace, while she (to the admiration of all that were present, considering her great weakenesse) repeated after me very zealously almost what soever I delivered, and concluding with the Lords Prayer, she most devoutly rehearsed that word for word, which as it was the first she learnt, so I may truly say it was the last she uttered; for immediately hereupon, (as if she had onely staid for this Convoy to her eternall rest) she most sweetly and peaceably exchanged this life, leaving her surviving friends (like the Apostle) in a strait betwixt two, not knowing which to chuse, whether more to mourne for her losse, or to rejoyce for her so blessed and happy departure.

But why doe I speake of losse, (since to use Saint Pauls phrase) to her to live was Christ, and to dye was gaine, for she is not *amissa*, but *pramissa*, not lost, but gone before; death to her, being but like *Jordan* to *Israel*, a waftage from the wilderness of this world, to the Canaan of everlasting blessednes: wher her soul is bound up in the bundle of life securely reposed in the bosom of *Abraham*, her body like seed being sown in the Lords gleb-Land (for so the *Germans* call the grave) shalbe there safely preserved by her heavenly Father that good Husbandman, unto the harvest of that great day, when by vertue of the resurrection of Christ, *The first fruits of them that sleepe*, she shall awake out of this Sepulchrall vault againe, both glorious and honorable; and the grave being dispossess of her body, her body shalbe re-possess by her soule, and both body and soule everlastingly possess of that im-

2 Cor. 15.

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2 Cor. 15.

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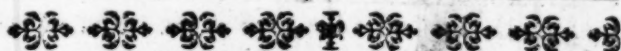
immortall; incorruptible, and never fading King-^{1 Pet. 1. 4.}
dome, reserved in heaven for her, whose King is
Christ, whose Subjects are Saints, whose Law is love,
whose rule is equity, whose honour is verity, whose
peace is felicity, and whose life is Eternity. Unto
which he brings us all who hath brought it for us, and
us for himselfe, Christ Jesus therighteous, to whom
with the Father, and the holy Spirit, three Persons one
eternall, immortall, invitable, and onely wise God, be
rendred and ascribed, all glory, honour, power, praise,
might, majesty, dignity, and dominion, henceforth
and for evermore, *Amen.*



In præmatura fata Dominæ Elizabethæ nuper
uxoris patruī mei charissimī Caroli Dering,
ιωαννης δερινγ.

Cætera cuncta licet rapias Libitina, putabam
Virtutem exemptam legibus esse tuis:
Sed verum est, querulo cecinit quod carmine vates,
Omnia mors pedibus calcat avara suis.
Quæ nunc ploranda est, æterna fuisset Eliza,
Si virtus auidum vinceret ipsa rogem.
Hinc mihi singultus, lacrymæ, suspiria, fletus,
Et quicquid luget fertilis arte dolor.
Damna tamen, fateor (fœcundo carmine nostra)
Musa ferax lachrymis connumerare nequit.
Ergo tuos mea musa libet deponere planctus:
Amisæ cruciant, dum memorantur, opes.

Edoardus Dering prædicti
Dom. Edoardi Filium.



(Charissimo fratri meo,
CAROLO DERING
 KANCIANOLONDINATI

Amissam descenti,

QUAM

(Ut Amorem nostrum decuit, ut virtus de-
functæ meruit, in communi nominis D E-
RINGANI Hypogæo arquato socia-
tam) pie condidimus.
Παυδὸς καὶ ψυγῆς.

E L I S A B E T H A *meas habuisti prima uxor Amores:*
Prima calet flammis E L S A B E T H A tuis.

C A R O L E *satorum frater confor(sq. meorum,*

Quam fugi (ben ciso) nos utraq. E L S A duos!

Sic sis, sic FIAT PATRIS divina VOLUNTAS:

Transiit ille meum, transiit ille tuam.

Hand poterint Elegi nostros numerare dolores,

Si foret in lucis Musa dispersa meos.

Illarum Heroo poteris nec carmine dici,

Candor, Amor, Pietas, Gratia, Forma, Fides.

Prussia dilectam tibi C A R O L E credis E L I S A M:

Vicina ad thalamos venit E L I S A mea.

Utraq. nunc uno est uxor tumulatis sepulchro:

Et cadit in cineres Utraq. E L I S A simul.

Disce meo exemplo. Vivacem nolo Dolerem:

Sed memor æterno tempore vivas Amor,

Frater tuus Εδουαρδὸς Δερὶνγ
Dom. Edoardus Dering
miles et Baronettus.

FINIS.

